

tion or tacit pact and communication with the devil, we are obliged to hold all these under suspicion, and to raise scruples against them in our Catechumens and Neophytes. When there happens, then, what happens every day, that one of the family, for example, falls ill,—behold the poor Catechumen or Neophyte immediately beset by all his relatives to go to summon the Physician, that is, the visitor or Sorcerer, and to put into execution the usual remedies of the country, which are the decrees of the Sorcerer, who acts only as dependent upon the knowledge that the devil gives him of the nature of the disease, and of the remedies [114] that must be employed therein; he orders things that are nothing but abominations or deviltries. What shall a poor Neophyte do in such emergencies? If he take part in them, he publicly renounces his profession; if he do not, he incurs the hatred and desertion of his people, who fling the taunt at him that he, in his turn, will be assisted as he has assisted the others, and that then he may have recourse to some wretched foreigners, who have come to their country only to destroy and ruin them.

In truth, all these occurrences would serve only as material and occasion for victory and triumph to these new Champions, if they had enough resolution and courage. But the evil of all evils is within these poor creatures,—their minds, for the most part, are weak in the extreme in conceiving and apprehending things that they do not see, and in sustaining themselves in these attacks, by the spirit of Faith, in the hope of the future. And their hearts seem incapable of resisting the assaults of the affection of corrupted nature for kindred, and for the comforts and con-